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RELIGIOUS MISCELLANY.

For the Boston Recorder and Telegraph.

COLLEGE HONORS.

5. The system of artificial operation. Rewards, unjust, in its practical operation. Rewards, to order to accomplish any good object, ought to be awarded to merit. Now any person, at all acquainted with facts on this subject, is perfectly aware that the actual merit of a scholar, by which, I mean his diligence as a student, his faithful observance of the laws of the Institution, and his doing all in his power, to avail himself of the utmost of the privileges he enjoys,—every one knows that these things are very far indeed from deciding what share of collegiate honor, he is to receive. Superiority of natural abilities, or better opportunities enjoyed before admission to College, have a much greater share of influence; so that a young man, of powers of mind equal to those of the mass of mankind, and who, if he diligently improve his talents, may enter College, and determine to make this improvement; he may go on through his course, faithful to every duty, to the utmost of his power, and thus laying the best possible foundation for a future usefulness. But if there happen to be, among his classmates, as many as an audience will listen to on one occasion without fatigue, who, either by having been better fitted for College, or by possessing superior talents, have made a better appearance in the lecture room, he is disgraced. For to be neglected in this case is to be positively disgraced; it is deeply felt to be so by every individual who finally fails. Let it be understood, that I do not say that such cases may sometimes happen, but that they do always happen; that in ordinary cases, a very large part of those who are thought to be unworthy of College honors, have exemplified, during their whole course, every excellence of conduct and character; while a very large part of those who are paraded before the public, as deserving of particular notice and applause, have possessed a very different character. In every thing for which they are morally accountable, they have never been approved; but they are rewarded for a literary stand, which other circumstances than their own personal merit, have enabled them to take. This I believe is universally understood and admitted. For although there may be a provision for taking moral character, as well as literary eminence, into the account,—this is almost entirely nominal. Actual scholarship is the great criterion. He who has wasted his talents till they are reduced to eight, maintains a higher rank, than he who having received five talents, has bestowed them seven. This is certainly unjust; it bestows a reward, where there has been no real merit; and it inflicts punishment upon those who have deserved the highest approbation.

6. This system operates unfavorably upon the literary progress of young men, after they complete their collegiate education. Those who have been successful in the race for collegiate honors, feel as if the object of their literary efforts was accomplished; and, in very many cases, sink into inaction, for want of the stimulus to which they had become habituated. Others who, through circumstances over which they had no control, have failed in this first struggle, become disheartened and depressed, until, in the course of a few years, they find how little disposed the public are to inquire, whether a man did or did not appear upon the stage on his commencement day; they then renew their courage and their efforts, and rise to influence and usefulness. I cannot regard these injurious consequences, which, as facts abundantly testify, every year result from the operation of this system, as trifling importance. It is indeed very plain, that a system may be, on the whole, expedient, though very strong objections may be raised against it; for these may be outweighed by the good which it effects. We are then to consider what is the advantage obtained, by this practice of publicly assigning honors to the successful, and disgrace to the unsuccessful. There is I believe but one—it operates as a stimulus to exertion. That it is efficient in this respect, no one will deny, although its operation is somewhat limited. It acts only, in any considerable degree, upon that part of a class, who, after the trial of a year or two, think they have a reasonable prospect of success. This number, in small classes in our Colleges, is nearly all,—in the large classes it is not half. Its action however upon the minds of the students, as an excitement, although limited in this manner, is all for which it would be defended.

Now there are three great natural stimulants which might be made to bear upon a college community. First, the dependence of success in future life upon one's diligence in improving the privileges of youth. This is a consideration which the minds of college students are capable of appreciating, if proper efforts are made to present it; but it is one, which, if such efforts are not made, and especially if some other reward of diligence, nearer and more glittering, is brought in to engross the interest, will certainly be forgotten. Secondly, the honors which naturally attach themselves to him who sustains a good character, and is faithful in the discharge of his duties; and on the other hand the disgrace, which idleness and negligence deserve and every where incur. This principle is of very extensive and powerful operation, in all other communities. I know of no reason why it might not be equally so at College. Thirdly, the pleasure itself of the pursuit and acquisition of knowledge, one would suppose, might act with no little force. Education ought certainly to cherish in the human mind a love of intellectual improvement, for its own sake. The development of the mental powers, and the inquiries into the constitution of the material and immaterial creation, and into the past history and present condition of the species, which constitute, or ought to constitute the college course,—are certainly the highest and the noblest employments in which man can engage. Is it impossible to make ardent young men feel, that they are high and noble? Is it impossible to interest them in these pursuits, without hiring them to practise a temporary diligence, by a set of fictitious rewards, of so questionable character and tendency?

For the Boston Recorder and Telegraph.

TRACTS.

Several weeks since I called at the house of a female friend, a few miles from this Seminary. She informed me that she was a member of a Tract Society, and paid annually the requisite sum for membership; but, said she, 'I do not give me twenty cents and expend it for

Tracts at your depository and distribute them wherever you think best.' A short time after, I was called to spend a few weeks in a town where there was a revival of religion, and where the usefulness of Tracts was little known. I availed myself of this opportunity to distribute the tracts according to request. They were eagerly read by the recent converts and others, and found to be so interesting and useful, that one individual was induced to send for 1000 pages more and deposited them in a school-house, where there was a weekly conference, that they might be read & returned every week by those who attended the meeting. The immense good which will result from this extra benefaction will only be known in eternity. Reader, do you 'pay enough' for the distribution of Tracts? J. S.

Andover Theol. Seminary, April, 1827.

For the Boston Recorder and Telegraph.

SOCINIANS.

Messrs. Editors.—Every one knows the influence of names. Sects therefore, whether religious or not, endeavor to select an appellation that will conciliate the good will of the community. The enemies of truth aware of the power of names have endeavored to fasten opprobrious epithets upon the followers of Christ. Julian attempted to excite universal contempt by calling the first Christians "Galleians." And Socinians now think to prejudice many against the orthodox by calling them Calvinists, taking care to charge every extravagance and absurdity upon Calvin. They uniformly call the believers in our Lord's supreme divinity, the "self-styled orthodox." They doubtless understand the influence of names. The best proof they have given is the appellation they have appropriated to themselves, "Unitarians." It is wonderful to me that the whole Christian church have so silently suffered them to monopolize a name, to which they have no claim more than all other sects. A name ought to be distinguishing, and is supposed to be so. But "Unitarian," which means a believer in one God, is not applicable to them alone. While such a name is given to them, it is virtually acknowledging the truth of what they charge upon the orthodox, that they believe in "three gods."

I believe it to be wrong to call them Unitarians, because it is giving sanction to a falsehood; not that they do not believe in one God, but that we believe in three. The name has a reflex influence. They ought to be called by their right name "Socinians." They are more truly the followers of Socinus, than we are of Calvin. And they call us Calvinists, we may therefore call them Socinians. This we are in duty bound to do. I hope every orthodox Christian in the American church will attentively consider this subject—to enable them to do it, I cite the remarks of Robert Hall of England, one of the ablest and best men of the present age. VERAX.

"Dr. Gregory throughout denounces the abettors of the simple humanity of Christ, Socinians, and Unitarians. We rejoice that those who have been successful in the race for collegiate honors, feel as if the object of their literary efforts was accomplished; and, in very many cases, sink into inaction, for want of the stimulus to which they had become habituated. Others who, through circumstances over which they had no control, have failed in this first struggle, become disheartened and depressed, until, in the course of a few years, they find how little disposed the public are to inquire, whether a man did or did not appear upon the stage on his commencement day; they then renew their courage and their efforts, and rise to influence and usefulness. I cannot regard these injurious consequences, which, as facts abundantly testify, every year result from the operation of this system, as trifling importance. It is indeed very plain, that a system may be, on the whole, expedient, though very strong objections may be raised against it; for these may be outweighed by the good which it effects. We are then to consider what is the advantage obtained, by this practice of publicly assigning honors to the successful, and disgrace to the unsuccessful. There is I believe but one—it operates as a stimulus to exertion. That it is efficient in this respect, no one will deny, although its operation is somewhat limited. It acts only, in any considerable degree, upon that part of a class, who, after the trial of a year or two, think they have a reasonable prospect of success. This number, in small classes in our Colleges, is nearly all,—in the large classes it is not half. Its action however upon the minds of the students, as an excitement, although limited in this manner, is all for which it would be defended."

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forbearance, calculated, if they would suffer it, not to expose, but to hide a part of their shame. Let them assume any denomination they please, provided it be such as will fairly represent their sentiments. Let them be styled Anscripturalists, Humanitarians, Semi-deists, Aristotelians, or Socinians. But let them not be designated by a term, which is merely coveted by them for the purposes of chicane and imposture."

THE APPROACHING ANNIVERSARIES.

To the Editors of the Recorder & Telegraph. Several anniversary meetings of charitable societies, in May last, failed of being interesting, as it appeared to me, without the least necessity. I therefore determined, should my life be spared to the present time, to send you a few hints, which, if observed, might prevent the recurrence of some of the evils, which were then experienced. Accordingly I send you a number of memoranda, made at that time and now somewhat expanded, which can be disposed of, as you shall judge proper.

1. To the Directors of Charitable Societies.

1. It is recommended, that the Annual Report occupy but a small portion of the time allotted to the meeting. We then wish to hear from the Directors only the leading facts in the case; and no reflections, unless pre-eminently good. The reflections we expect from the speakers: that ground belongs to them, and should be left for them. Three of the Reports, presented last year, occupied each three fourths of an hour, and anticipated the topics of the resolutions and speeches, consumed the time, wearied the audience, and did injustice to those who had been requested to make addresses. Thus it ought not to be.—Let as long a Report be printed, as the Directors think proper; let it have as much of detail, and as many reflections and general remarks; but let only so much be read in the popular assembly, as will fairly exhibit the proceedings of the year.

2. Let there be as many resolutions adopted as may be thought desirable; but let the speeches be few in number. Four or five are enough, and care should be taken that these are not too long. The Auxiliary Foreign Mission Society of Boston and vicinity had, at its last anniversary, but four speeches, in addition to a short Report; and these produced more effect, than six, or eight, or ten, would have done, even had they been a great deal better.

3. Let the exercises be commenced punctually at the time set. If people are accustomed to be tardy on such occasions, delays will not correct this habit. And what if some part of the Report should not be heard by those who come in late? It will be printed, and they can read it. Besides, the services of the evening will be finished at a more reasonable hour, and with better effect, and more persons will remain long enough to contribute something when the collection is taken.

4. If there is no prospect of an audience sufficiently numerous to make a large church desirable, it is respectfully suggested, that the exercises should be held in a small hall, or in a large empty house; while a small house, if thronged, would give animation to dullness itself.

It is possible to bring people out to these anniversary meetings; as has been fully evinced by instances, which I might name, were it necessary. Let the plan of the meeting be made with a view to popular effect. Let every thing come in its proper place and time. Let there be no presumption, that either ministers, or lawyers will make short speeches, for such a presumption is not justified by facts. Let it be taken for granted, that the speeches will be long enough, to render it desirable for them to be few. Let not the speeches be read; though I see no objection to the use of a brief—full accuracy is less tolerable to a mixed assembly, than a score of extemporaneous, animated blunders. In short, let it be the sole object of Directors and speakers to make the present meeting produce as little fatigue, and as much interest, as possible.

II. To those who would attend the Anniversary Meetings.

1. I would suggest, that it is not in the power of the Directors and speakers alone to make an interesting meeting. The responsibility does not rest solely on them. There must be people to hear; there must be order, stillness, and attention. If one man stays away, there will be one less at the meeting. If twenty stay away, there will be twenty less. If nobody goes except the Directors, and speakers, and a few others, chiefly their wives and particular friends, (as has sometimes been the case,) then as a thing of course, the house will be almost empty, the Report tedious, and the speeches dull. So, if people are all the while coming in, and especially if they are all the while going out, the interest cannot be sustained. No man can be eloquent, when he perceives the general attention diverted from himself, or that the people wish he had done speaking. I therefore suggest,

2. That all who feel a desire that the meeting should succeed, come to the place where it is to be held, punctually.

3. That none attend in the evening, unless they are willing to remain, should there be occasion, as late as half-past-nine o'clock; or, should circumstances render it improper for any one to remain so long, and he yet be desirous of attending, he is advised to sit near the door as may be, and choose the most unexceptionable time and manner of departure.—That half-past-nine is a reasonable hour, is manifest from a consideration of the following facts:—

(1.) The most sober and religious people in the city think it reasonable and proper, as appears from their general practice, to prolong their social visits until ten o'clock in the evening. It is presumed, therefore, that if it be reasonable and proper to prolong a social visit until ten, it is so, in such extraordinary cases as those under consideration, to prolong a religious meeting until half-past-nine.

(2.) The evenings are so short in the month of May, that the business of the meeting cannot be completed before that time.

(3.) The speakers and hearers are disturbed, and the effect of the meeting is diminished, as has been already intimated, by the departure of any in the midst of the exercises. To remain, therefore, may be duty, notwithstanding some inconveniences. This is especially true with regard to that person, who is tempted to go out first: for the one who retires first, prepares the way for others. He sets a bad example, which many do not like to set, while they have no objection to following it. Hence it is generally observed, that one seldom leaves the meeting unattended. If it be late in the meeting, and especially if the clock be heard striking nine, let one rise and leave the house, and twenty will immediately follow. Every one should, then, avoid, if possible, the responsibility of being the first to retire from these meetings before the proper time.

Messrs. Editors.—These anniversary meetings of our charitable societies are indispensable to the prosperity of those societies, and, properly conducted, they may be made to exert a vast and most salutary influence. They are worthy of far more attention, than they have ever yet received, either from the conductors, or patrons of our charities. It is not a matter of indifference, whether those meetings are well attended, or not; and whether much, or little animation is seen in them. Strangers in our country, visitors to New England, and to our metropolis, will regard the annual meetings of our societies, as indicating the spirit of these societies. Members from the country will moreover be chilled, or warmed, as the meetings are frigid, or otherwise.—I call upon the people to attend those meetings, and thus the meetings will be the speakers, let them not speak again. But let no man be censured for wanting animation, when pleading to empty walls.

I hope, Messrs. Editors, these hints will be kindly taken, by all whom they shall concern.

A. A.

For the Boston Recorder and Telegraph.

SUBJECTS OF DISCIPLINE.

Milnor, in his history of the heresies of the second century, says—"The first heretics of this century were those who opposed or corrupted the doctrine of the real and proper divinity of Christ. Victor, bishop, or pastor of the Church of Rome, near the close of the century, excommunicated Theodotus, the father of this apostasy, who denied the divinity of Christ, because he first affirmed Christ to be only man. It appears that a denial of the Deity of Christ could not find a patron, that was suffered to remain in the church in the course of the first two hundred years. Every Christian of any eminence for judgment, and piety, unequivocally held an opposite language. If Milnor's history is true, it seems perfectly certain that Unitarians, during the two first centuries, were not suffered to remain in the primitive churches planted by the apostles, but were regarded as heretics, and dealt with accordingly. Dr. Scott, in the course of his notes on the third chapter of Titus says—"Were things restored to their primitive state in the church of Christ, there can be no doubt but that those who deny the lost estate of man by nature; the deity of Christ, the real atonement of his death; justification by faith in the merits of Christ, being of grace and not of works; the need of sanctification by the Holy Spirit, and obedience to God's commandments, as the effect and evidence of this faith; with other doctrines of similar importance, would, after proper admonition, be rejected by believers, and excluded from their communion. No doubt would remain in their minds but that such heretics were subverted and iver of Christianity would be deemed a kind of "self-condemnation," without considering them as less sincere in opposing the truth than Saul of Tarsus was.—They who believe that men love darkness rather than light, because their deeds are evil, and treat the truth of God as a lie, because it opposes their pride and lust, will not find much difficulty in understanding why such heretics should be separated from the society of believers. They will chiefly lament it is not more generally practised, and more easily practicable, seeing it is evident that "a little of this heaven leaveneth the whole lump," in many Churches which once seemed to flourish."

Does the Gospel of God our Saviour contain revealed truths or doctrines of fundamental importance. Is the disbelief and denial of the fundamental doctrines of the gospel fundamental error? Is it heresy, in a scriptural sense? Do the Orthodox Churches believe, that those doctrines by which Orthodoxy is distinguished from Unitarianism are among the fundamental doctrines of the Gospel? What then is their duty? If a member of an Orthodox Church becomes a Unitarian, and openly and publicly avows his disbelief of those doctrines by which Orthodoxy is distinguished from Unitarianism, is it the duty of the Church to regard such a professor as a heretic, and to deal with him accordingly? If so, what is the proper course to be pursued, on the part of the church, in order that they may discharge their duty, in such a case, according to the spirit of the laws of Christ?

If some faithful ambassador for Christ, who has made it the business of his life to study and expound the law of God, would consider this subject and answer this inquiry according to the law and the testimony, he would greatly oblige all such as feel their need of information and advice on the very important, but much neglected subject of church discipline. A. B. C.

For the Boston Recorder and Telegraph.

CHURCH MUSIC.

Messrs. Editors.—I profess to be an admirer of sacred Music, and wish that more attention was paid to it. An organ seems to me a very proper and useful instrument in our Churches, and for one, I shall be happy to see them in general use. In order that its good effects may be fully felt, it should be placed in the hands of a skilful and serious minded organist. Some are too boisterous and harsh in their manner of playing; others perform with so much timidity that you can scarcely hear them. Both these extremes should be avoided. It will be allowed, that an organ has some notes in it of a very soft and soothing character. Now these are calculated to be a valuable auxiliary to the other devotional exercises, by preparing the mind to receive them; and I would suggest the utility of playing upon the organ previous to the commencement of any of the exercises. It could do no harm, and would probably do some good. As some of the congregation are usually desirous of singing with the choir, I would recommend that the organist play the whole tune before it is sung.

One word in regard to standing up during the singing. I am decidedly in favor of it, and wish that it may be universally practised. In some of our congregations, almost every one stands; in others, only a few. The example of our pastors, in this respect would be irresistible. I cannot, however, see any propriety in standing with your face towards the singers and your back to the pulpit. Which is most entitled to our respect and veneration, the pulpit or the singing gallery? Besides, what is the object of rising? Is it a compliment we would pay to the singers, or because we believe it to be a more devotional attitude than sitting? E. W.

HOME MISSIONS DEPARTMENT.

For the Boston Recorder and Telegraph.

HOME MISSIONS.—NO. XI.

Says the Rev. Mr. Robinson, of St. Charles, Missouri: "The idea that assistance is to be graduated by the number of dollars which any people can raise to support the gospel, is not always a correct scale by which to graduate our charities. Upon this principle, the heathen would be entirely overlooked, and many portions of our country which are rapidly populating, would scarce receive a ray of moral light." This is true. Yet Domestic Missionary Societies have commonly adopted such a scale of graduation—not from choice, but necessity. Their limited funds have constrained them to withhold appropriations from many important stations, where the amount of an ordinary appropriation would have been insufficient to establish the ministry. It being the object of these societies to establish as many devoted ministers as they can, in situations at once the most needy and important in their relation to the church at large; they are obliged by the poverty of their Treasuries, to select those among the most needy, to be their beneficiaries, from which they may expect the most efficient co-operation. If within a given section of the country there be a hundred waste places, and of these, fifty require but an hundred dollars each to enable them to settle a minister—and the remaining fifty require two hundred dollars each—and if the Missionary Society to which they look for aid have but five thousand dollars to expend—is it not better to assist the first fifty, than half only of the last fifty, leaving seventy-five destitute? To this question, there can be but one answer. Those that now require the smallest sum, will shortly be able to dispense with all foreign aid, and even to contribute their proportion to the relief of the more destitute; whereas it will require double the length of time, other things being equal, to raise the twenty-five to the same state of independence. So long as Missionary Societies are straitened in the means of accomplishing this object, I know not on what other principle they can act. Give them the ability, and they will leave no waste place unsupplied with an evangelical ministry, unless they shall be restrained by the fact, that "the laborers are few." And they will unquestionably be furnished with all the means their hearts desire, whenever the Christian public shall become sufficiently enlightened as to the extent of their duty towards their destitute brethren—in other words—when ministers shall preach as abundantly as they ought, and Christians shall converse together on the subject, and information shall be diffused, with the same zeal which the politician and the patriot feel in relation to the common interests of the country. There is no want of wealth in the church—there are thousands and tens of thousands of gold and silver (which by the way are the Lord's) in the hands of the wealthy, for the use of the church hearts will be opened, when they are approached in the name of the Lord, and in reliance on his Spirit; and when the claims of his poor and oppressed children are fairly presented. There is yet to great a degree of timidity felt, in urging the demands of the Lord's poor, on the Lord's stewards,—for such, are all who are intrusted with his goods. No man is his own, nor can he call aught that he hath his own. The Christian acknowledges this. Why then should he not be called upon with confidence for his contributions when the poor cry for help? Who ought to tremble at a rich man's door, when he goes in the name of Jehovah, to ask for a pittance, wherewith he may convey the bread of life to those who must perish without it? S. A.

From the Philadelphian.

SILENT SABBATHS.

Woe is me that I sojourn in Mesec, that I dwell in the tents of Kedar.

The pious psalmist complains of the wretched neighborhood he lived in while banished from the ordinances of God's house, and lamented that his sojourning was prolonged there. It is surely a great grief to all that love God to be deprived of the ordinances of the sanctuary and the fellowship of the saints. I think in many of my silent Sabbaths, I have entered into the feelings of silent David, when far away from the courts of Zion.

In our village we have no religious worship of any name or kind on the Sabbath. Ours are silent Sabbaths. I often go alone and cry when I think how heathenish we live—and that we get no religious instruction of any kind—and what must become of us all at last. Nobody has ever come here to preach or tell us any thing about Christ or eternity, except a pious Methodist who came once or twice, and he was so discouraged and so little attention was paid him that he never returned. At the close of his meetings, none noticed him or asked him home to their houses, & scarcely an individual ever condescended to speak to him except myself.

Now and then a Baptist, it is said, has preached here. I have often thought if some of the pious laymen in the city would come out now and then and hold a prayer meeting on the Sabbath, how much good might be done. The people might be brought to see their miserable situation. For, a few years ago I was living here in the midst of them as stupid and blind as they now are; until, spending some time in the city, I became acquainted with a pious female, who took me to a prayer meeting; then to a church, and thus together with her pious conversation it pleased God to open my eyes and let me see what a poor, blind, ignorant sinner I was. Having experienced the regenerating grace of the Holy Spirit as I hope, I joined in the communion of one of the churches in the city. And when I returned home to this place, it appeared darker and wicker than ever.

And now are there no pious laymen in that great city that care for souls? We cannot support the gospel, for there is nobody here cares any thing about it. But if we were visited now and then by some pious man, to hold a prayer meeting on the Sabbath, and talk to us, we might begin to care something about it.

Oh, if rich Christian men will not come; could they not lend their horses and chairs to poor Christian men, who might come and hold a prayer meeting with us, at least now and then on the Sabbath?

Oh, is there no man to care for us—to care lest we all go down to destruction? If I was a man, I would read the scriptures every Sabbath to the people and pray with them myself. But this don't become me—and my very heart aches when

I think how many good brethren there must be in that great city, and yet that we so near them are all left to perish. I have often heard it said that round about Philadelphia, the people were very heathenish; and I truly believe that many places round the city need the gospel sent them as much as any heathen on the globe. And I have often thought while they send missionaries so far to the heathen, why do they pass by those nearer home? I feel greatly distressed about my parents—when I think what will become of their souls after they die, as they are now living, in their sins. I have often heard my father say that he was brought up very strictly to regard the Sabbath, &c. &c. by his father, who was a very pious man—and I have listened to him also while telling us about his grandfather, what a good man he was; and how much he was concerned for the church; and that he had left a lot of ground in our village, for a meeting-house; and that if one was not built on it in so many years, then it was to go for a school-house; but alas! there never were men enough in the village or neighborhood who cared sufficiently about religion to put up a house for worship on it—and I believe it is now lost; and they have built a school-house on it.

If it were not for my parents, I would leave this place, and go to the city, or some place where I could have Christian society, for I have none here with whom I can converse about Christ and his kingdom; I am

A LOVE FEMALE.

RELIGIOUS INTELLIGENCE.

BAPTIST BOARD.

The Board of Managers of the Baptist General Convention, of whose proceedings we gave some account last week, closed its annual session on Friday last. The meeting was a very harmonious and pleasant one. The subjects discussed and the measures adopted were mostly of a very important character; and the perfect unanimity of feeling and sentiment was in every case extraordinary as it was gratifying.

The circumstances and prospects of the Burman Mission occupied much of the attention. A wide and apparently effectual door is now open for operations in Burmah, unobstructed by those difficulties which have heretofore been a check upon the successful operations of the Missionaries. Amherst promises to supply an inviting field for Missionary labor, and will probably be faithfully occupied. There is also a possibility that Divine Providence may yet so order affairs that Rangoon may be continued a Missionary station. Other positions are likewise inviting, and will, we hope, in due time, be supplied with faithful laborers. Dr. Judson and Mr. and Mrs. Wade, it is expected, will take their stand, for the present, at Amherst. Dr. Price is at Ava. Mr. Boardman and Mr. Hough are at Calcutta. The former will probably remain there a few months, where he can be useful to the Missionary cause, and successfully pursue the study of the Burman language. It is not certain what particular direction Mr. Hough will take.

The Board applied no inconsiderable portion of their time to an examination of the present condition of the Indian stations in this country. Measures were adopted to secure their management with increasing efficacy and economy.

We forbore to give facts with more particularity, because we are unwilling to anticipate the Annual Report which will probably be soon issued. It need not be concealed that the Board are in want of additional funds to enable them to proceed with vigour, or with much hope of success.—*Watchman.*

ANNIVERSARIES AT HARTFORD.

During the last week, at the time of the state sessions, our annual meetings at Hartford, Conn., of which the Conn. Observer gives the following account; after saying that an appropriate sermon was delivered before the Legislature, by Rev. I. Lewis, jr. of Greenwich, from Micah 6. 8.

"The anniversaries of the Connecticut Bible Society, and of the Domestic Missionary Society of Connecticut, and the meeting of the General Convention of Congregational Clergymen of Connecticut were held on Wednesday. Among other resolutions was one recommending that contributions be taken up for the Colonization Society, on the Sabbath preceding or following the fourth of July. We hope the subject will be attended to throughout the State. The Society is growing in popularity, and in resources—and promises to be the medium of unbounded good to the United States as well as to Africa.

The Sermon before the Domestic Missionary Society, was preached on Wednesday evening by Rev. Mr. Bacon, of New-Haven; after which a collection of more than \$80 was made for the Society.

On Thursday morning a meeting was held, to consider the expediency of forming a State Society auxiliary to the American Colonization Society.—A statement of the origin, progress and prospects of this Society was made by the Agent, Rev. Mr. Gurley; and the meeting was addressed by Prof. Hall, Rev. Mr. Linsley, S. Terry, Esq., & Rev. Mr. Goodman, in support of a resolution that it is expedient to form a State Colonization Society in Connecticut. The resolution was passed with great unanimity, and a Committee was appointed to report a Constitution for the Society, and to nominate officers, at a subsequent meeting.

On the afternoon of Thursday, a meeting was held by the "Society for the Improvement of Common Schools."

The Connecticut Sunday School Union held its anniversary in the Centre Church, on Thursday evening, when the annual Report was read, and several resolutions, supported by able addresses from Rev. C. A. Boardman, W. W. Ellsworth, Esq., Rev. H. N. Brinsmade, Rev. Mr. Carrington, and Rev. Orrin Fowler, were passed.

By these various meetings, an impulse has been given, we trust, to the cause of truth and benevolence, in the State."

CENTRAL PART OF NEW-YORK.

Although the apparent wealth is considerable; yet there are but few large capitalists. Most of the wealth has been accumulated in a short time, by mere exertion and enterprise; notwithstanding, the liberalities are great. To say nothing of the populous towns, and splendid villages, which have sprung up like mushrooms in a night, the cost of public buildings is immense. I am sensible that no inconsiderable respect is to be had to public patronage. Nevertheless, when we consider that within the space of twenty-five years, there have been erected, Hamilton College at Clinton, the Medical College at Fairfield, the Episcopal College at Geneva, the Theological Seminary at Auburn, the Baptist Seminary at Hamilton, the Methodist Seminary at Cazenovia, and several others of less note—a courthouse in every county, with one academy, and frequently two—with from one to five or six churches in each original town, and from ten to thirty school-houses—besides roads, and other public improvements in every direction, and within thirty-six years from a period when the whole was a wilderness—the expense is immense. Allowing that one hundred and twenty-five towns (six miles square) lie along between Utica and

the Genesee river, the average liberality will certainly exceed in each town ten thousand dollars. Now where can we find in New-England, or in any of the old settlements, that an average amount within the same extent of territory has been paid in fifty years? And in what similar extent of country, has there ever been shed down from heaven such a distinguishing train of temporal blessings? Every eye beholds with wonder, and every traveler is filled with astonishment. Surely, "their barns are filled with plenty, and their presses burst out with new wine."—*Western Recorder.*

ILLINOIS.

Extract of a letter from a Missionary in Illinois, to the Secretary of the Trustees of the Missionary Society of Connecticut, dated

SPRINGFIELD, Sangamon Co. Ill. March 23, 1827.

When I came here in 1824, I stood almost upon the frontier. But I have seen emigration across the Illinois, and pressing onwards farther and farther to the north-west till it has reached the banks of the Mississippi; and now I know not how many counties are organized between those rivers. Last year I did not imagine that the Fever River Lead Mines would be a place for Missionary labors; they were little known. Now, in place of hundreds, thousands are crowding thither in hopes of gain. Yet Fever River is in the north-west corner of the State more than 200 miles from this place, & more than 300 from St. Louis.

Could we have only an itinerant Missionary from your Society as pioneer to constitute churches as he could immediately, in Fulton and in Adams counties, and report to us what further might be done, would not Providence prepare the way for still greater things? For aught I know there are sheep and lambs strayed from their various folds into all those counties to which I have referred, who need some shepherd again to collect them.

When Rev. Mr. Derow, your Missionary, organized New Hope church on the Wabash, he could hardly have imagined a dozen members would in eight or nine years have grown into seventy. Yet this has been the fact, though part of the original number have either died or emigrated. When New Hope church was constituted, a nucleus was formed around which the fragments and particles of other churches soon began to arrange themselves. Pious emigrants, when they know their best interests, prefer locating in the vicinity of some church, where there is a prospect of having the ordinances of the gospel, to going still farther into the wilderness where they must hope for them "against hope."

I accepted the invitation of Paris and New Hope churches to visit them with a view of settling among them. After being absent from this place four weeks, preaching to the two churches, which are 20 miles apart, I have just returned to remove my effects. I have engaged myself for a year. My compensation I believe will be such that I shall need little assistance from any foreign source. Paris is situated on the eastern edge of the Grand Prairie. The church assembles for worship at the court-house, and is composed of persons from South Carolina, and Tennessee, Ohio, Kentucky, Massachusetts, Connecticut. Those from South Carolina and Tennessee are the most numerous, some of whom removed from those States on account of slavery.

[Conn. Obs.]

REVIVALS OF RELIGION.

CLASSIS OF LONG ISLAND.

At the last meeting of the Classis of Long Island, a report, of which the following are extracts:

"Your Committee would mention to Classis with unfeigned joy, that in two sections of the congregation of Jamaica, there appears to be a considerable religious excitement, and an earnest seeking of the Lord. Their pastor, (the Rev. Mr. Jacob Schoonmaker,) who has labored among them for nearly twenty-six years, feels his heart greatly encouraged, and his hand strengthened at present. For some time back, prayer-meetings, and lectures in the week, have been thronged, and a good number seem to be deeply affected. The last Sabbath, when the Lord's Supper was administered, the assembly was unusually large and solemn. Many appeared to be under great exercises of mind; many tears of joy, and of godly sorrow were shed; and there was an addition of ten new members, making in the whole twenty-six, which have been added to this church within a year, and since the last report to this Classis. New subjects have not only been awakened, but aged professors have experienced a new impulse in the divine life, have had their strength renewed, and taken an active part in devotional exercises at prayer meetings.

"In the congregation of Oyster-Bay, also, your Committee are happy to state, there appears a considerable attention to the great matters of religion. Their pastor, who has lately been settled among them, (the Rev. Mr. Heermance,) states, that about twenty have expressed a hope of having obtained religion; and that others appear deeply affected. May all our churches be visited with times of refreshing from the presence of the Lord, and their ministers see the work of the Lord prospering in their hands. May the Spirit of God be poured out, 'like floods upon dry ground.' Thus 'come, Lord Jesus! Yea, come quickly.' 'Let the people praise thee, O God! Yea, let all the people praise thee; then shall the earth yield her increase, and God, even our God shall bless us.'

We have received pleasing intelligence from the Reformed Dutch Church at the village of Rome, Sullivan County, New-York. There has been lately, a considerable attention to religion. And it is still increasing. The people are going on with an animated spirit, in finishing their new church. May the great Head of the church be with them and bless them.—*Ref. D. Mag.*

Richmond, Mass.—A correspondent in Richmond, Mass. says, the revival which has visited so many places in this county and vicinity for several months past, still advances in most if not all of them, and in some with more power than at any former period.—The number of hopeful converts we do not pretend to enumerate. Thirty-seven as the first fruits of the revival in this place, have been examined and propounded for admission into Mr. Dwight's Church, and many more are expected soon to follow their example.

N. Haven Int.

Hull, England.—The Rev. R. Reece, of London, wrote to a friend in New-York, as follows, dated March 1, 1827:—"Two of our old and excellent preachers, Dr. Dermott and the venerable Robert Hopkins, have been lately removed: the latter on Sunday last, suddenly. Their last hours were triumphant.

"The revival in Hull, which I mentioned in some of my former letters, continues in progress. I am told that eight hundred souls have been soundly converted to God in the course of a few past months. This is what we long to see in this populous city, where Satan is enthroned, and vice of all characters predominates, notwithstanding the various efforts made by all bodies of real Christians to oppose its progress, and diffuse the light of gospel truth."

Hartford, N. Y.—The Rev. J. B. Shaw writes from Hartford, Washington Co. N. Y. to the Secretary of the Home Mission Society, April 25th, "For several months our prospects have been gradually brightening. There is now a deep and awful solemnity spread over our worshipping assemblies. The Lord is in this place, subduing proud rebels to himself! Within four or five weeks, thirty or more, in all, have, it is hoped, made an unreserved and cheerful surrender of themselves to God, and have found peace through humble faith in the blood of sprinkling." He adds, that the number of those who attend meetings for inquiry, varies from 40 to 50.

Thompson, Conn.—The Rev. Daniel Dow writes as follows to the Editor of the Connecticut Observer, dated April 28th. This statement corrects that of our Andover correspondent, as to the number of converts.

"I would inform you that a revival of religion commenced, and has been progressing, the past season, at the Factory Village, on the banks of the river Quinnabaug, in Thompson. Appearances of a revival had existed there some time before. Four or five persons, in the village, having obtained a hope, had gone forward in the profession of religion, while several others remained behind, under very serious impressions. In the course of the summer past, a small Bible Class was formed, which we trust had a salutary effect, in turning the attention of some to the Holy Scriptures. But about the commencement of the new year, several persons being suddenly awakened, the work began to spread more rapidly, so that it soon attracted a more public observation, and began to be called a revival. It has now progressed so far, that 22 professing to have experienced a change of heart, stand propounded for admission to our communion, on the first Sabbath in May, & a number more, in different parts of the Society, are either entertaining a trembling hope, or are deeply anxious. Nine have joined a Methodist Class meeting. Three or four others have recently united with the Baptists."

RECORDER & TELEGRAPH.

BOSTON, MAY 11, 1827.

ABSTRACTS OF INTELLIGENCE, From the English Magazines for April, received at this office.

Rev. J. Wolff.—This indefatigable traveller and preacher, still remembers his brethren according to the flesh. He held a public discussion in London, on three successive evenings in March, with Mr. S. Newman, a professor of the Hebrew language. On the first evening 200 persons were present, on the other two between 5 and 600, the greater part of whom were Jews. They attended contrary to the prohibition of the chief Rabbi in England, and Mr. Wolff vehemently preached Christ to them.—He has been much employed, while in England, in attending the meetings of Societies for the salvation of the Jews, and in forming new ones.—On the 28th of March, the committee of the London Society took leave of Mr. Wolff in a special prayer meeting. He expected to leave England in a very few days, for Palestine and the East. Lady Georgiana is to accompany him, and reside in Palestine. Mr. Wolff challenged the Catholics also, to meet him in debate; but it appears that the challenge was not accepted. Mr. W. proposes to pay pecuniary aid to the Jews, particularly among the benighted members of the Armenian churches. He intends to introduce the British school system, and a public meeting has been held in London, to excite an interest in this object. The Evangelical Magazine says, that the details furnished by Mr. W. at that meeting, of the state of the several Jewish tribes in Palestine, and other parts of the East, were interesting beyond what it is possible to express.

The Rev. Eustace Carey, of the Baptist Mission in India, and who visited this country a year or two since, is still in England. He is frequently employed in attending the meetings of missionary Societies.

English Baptist Mission in India.—Several years ago it was announced, that the English Baptist Missionaries in India acted independently of the Baptist Missionary Society at home, in the management of all their concerns. This was in consequence of the missionaries' being enabled themselves to appropriate funds for the extension of the gospel. This arrangement was attended with embarrassment; and the committee of the society have lately conferred on the subject with Dr. Marshman, who is now in England. This has terminated in the full conviction that, under present circumstances, it is most expedient that henceforward the Society at home & the Missionaries at Serampore should be publicly understood to constitute two distinct & independent Missionary bodies. They still feel united, respecting the general advancement of the Redeemer's kingdom.

Jamaica.—Mr. Tinson wrote from Kingston, Jan. 8th, that he and his brethren opened a new place of worship in that city, Dec. 24th. The fitting up of the chapel had cost 600l., more than half of which had been collected by one of their deacons, whose praise is deservedly in all the churches.—They visited Annotta Bay, Dec. 25th, and baptized 20 persons. This is a promising station, which the directors hope will be soon supplied with a faithful preacher.—At Port Royal, 34 had been added to the church in 6 months. The schools are promising; the Lancastrian containing 274, of whom 230 were present at a public examination, Dec. 21.

Converted or Inquiring Jews.—The Count Von der Recke wrote Jan. 4, 1827, to the secretaries of the London Jews Society, respecting his "proselyte institution" at Dusselthal. He says, "The advantages of the method I have adopted towards them, are more and more apparent every day. Those who are not quite in earnest about embracing Christianity, find it impossible now to remain long, as they gain nothing here towards the improvement of their worldly condition. Our number amounts generally to about 50, notwithstanding several left us in the course of last summer to seek employment in the trades they had learned here. There are many applying for admittance, to whom we would willingly extend our helping hand, if our space were sufficient."

Test and Corporation Acts.—The different societies of Dissenters in England, are about making a united and general appeal to parliament, for the repeal of these obnoxious acts.

Dr. Morison, mentioned in our last as having arrived at Singapore in August, reached his former residence in Canton, in October, 1826. All his former native domestics, and his old Chinese teacher, were waiting to receive him. The next day, the native Christian, Leangafa, made his appearance. He had been employed, during Dr. M.'s absence, in conversing with the natives, in reading, and in writing. He had composed a small Chinese volume of notes on the epistle to the Hebrews, and a small essay in favor of the Christian religion, entitled, *The true Principles of the World's Salvation*. Dr. M. recommenced his religious meetings on the succeeding Sabbath. He expresses strongly his views, of the vast importance of correct translations of the Bible, in all the languages of the nations; and has, it is well known, prepared with great labor a version for China. Yet he is convinced also of the great value, in heathen lands, of living preachers, and written notes and comments. He therefore announces his intention, of spending the remainder of his days, in composing *Explanatory Notes on the Chinese Bible*.

Madagascar.—The scriptures have been translated into Madagascar, and will soon be printed for the use of the people. But here, as at the Sandwich and South Sea Islands, missionaries are obliged to reduce a spoken language to writing, and teach the people to read in their own tongue. This important object receives zealous attention. The first school was established at the capital in 1820. Since that time the number has increased to about 30, within 30 miles, and all under the warm and efficient patronage of King Radama. These contained, in March 1826, 2051 scholars, about one fourth of whom were girls, and the average attendance 1705. The schools in the country have native youths for teachers and assistants, principally, but are superintended by the missionaries. A Missionary School Society has been formed at Tananarivou, and a public library for such youth as learn the English language. Thus is the light dawning, which is to enlighten a population of four millions. The Rev. D. Johns, missionary, Mr. J. Cameron and J. Cummings, missionary artisans, with their wives, together with Roloum Baloun, a native of Madagascar, who has been educated in England, arrived at Tananarivou Sept. 11, 1826. Mr. Hovendon, missionary artisan, with his wife, arrived at Tamatave, Nov. 3d.

London Missionary Society. Mr. Townley, who has been sometime in England for the health of his wife, had lately determined to return to his station in Calcutta during the present year; but has abandoned his intention, in consequence of the advice of her physicians.—Mr. J. C. Thompson was ordained Feb. 27, and expects to go to the missionary station at Quilon.—On the 5th of March, a public meeting was held in London, to commend to the divine blessing and protection the Rev. H. Nott, who was about to return and resume his labors in the South Sea Islands. The Rev. W. H. Platt prayed, who performed a similar service when Mr. Nott was about to embark to the same station upwards of thirty years ago. March 13th, Mr. Nott, the Rev. Alexander Simpson, and the Rev. Aaron Buzacott, with their wives, sailed direct for Tahiti. A Birnie, Esq. the owner of the vessel, gave them all a free passage, besides carrying stores for the mission.—Mr. Robert Jennings, destined as a missionary to Chittoor, in the East Indies, was to be ordained, April 4th.—The Rev. J. Smith, appointed to Malacca, and the Rev. A. Lillie, appointed to Belgium, with their wives, arrived safe at Madras, Sept. 11, 1826. Mrs. L. had been much indisposed during the voyage, but was recovering.—Mr. D. Pearson, on his return from England to Chinsurah, the Rev. J. Robertson, destined to Benares, and the Rev. J. Tomlin, appointed to the Ultra Ganges mission, arrived in good health at Calcutta, Oct. 22, 1826. Messrs. Tyerman and Bennett, who have so long been employed in visiting the missions of the London Society in different parts of the world, arrived safe at Benares, July 17, 1826; and shortly afterwards proceeded to Allahabad.

Ireland.—The Christian Guardian for April says: Our intelligence from Ireland is of the most encouraging nature. The number of converts from the Roman Catholic faith still continues to increase. Some Roman Catholic priests have publicly recanted. The popish hierarchy, unable to maintain the charge of bribery, &c. are now endeavoring to palm off upon the public lists of Protestants converted to popery. This manoeuvre can only obviously deceive the most unwary; and must fail before a very slight investigation.—Some of these Catholic priests have had a circulation in the U. States, within a few weeks.

Church Miss. Soc.—The Committee dismissed the following persons to their labors, on the 6th of March: Rev. T. Norton, on his return to Aleppo, and Mrs. Sarah Garrett, his intended wife; Rev. G. S. Faught, proceeding to Ceylon; Rev. C. F. Schlenz, for Malta; and Miss M. A. Stratford, for Baddagame.—Mr. and Mrs. Gatesman, Mrs. Taylor, and Mrs. Pope, sent off by this society, arrived at Free Town in November. Mrs. Pope is since married to Mr. Weeks.—Messrs. Gobat and Kugler had determined to embrace an opportunity, of going from Egypt to Abyssinia, in company of an ambassador of the king of Habesh, who had been sent to Egypt to fetch a Coptic bishop.—Mrs. Wilkinson and her two children, all of whom had suffered from the climate, had left Gorruckpore in India, to return to England. Mr. W.'s health was perfectly good.

Mrs. Temple.—Mr. Jowett thus speaks of Mrs. Temple, of the American Mission, lately deceased at Malta: "A Woman, whose adorning it may be truly said, was the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price."

THEATRES.

The London Christian Guardian says, "We understand, that theatrical propriety is, every where in this country, a losing concern; and hope that this indicates an improving state of public morals."—The same state of things may exist ere long in the United States, especially if we erect too many theatres for the folly and dissipation of the community to support.

REFORMATION PROGRESSING.

It appears that a practice has prevailed in Rhode Island, by which the highest officers of the state government have been annually elected of ardent spirits. On election day, after the government is organized, the Governor has a public treat to the members of the legislature, the military escort, and the assembled multitude. But we learn with unmingled satisfaction, that the practice exists no longer. Governor Fenner has broken the iron chains of custom, and daring indeed must be the spirit of the new Governor, who shall presume to rivet them again in defiance of such an example. The election on the 21 inst. was held at Newport. We learn by the Providence American, that the legislature and the usual retinue retired to a public house, expecting the customary treat. But, "on this occasion, Gov. Fenner has set an example of independence, and of high moralizing, which does him very great credit, both in his private and official character." The following letter was publicly read, addressed to the Commissioners of the School Fund in Newport, and received with great satisfaction by the assembly.

"Newport, May 2, 1827.
Gentlemen.—I enclose you one hundred dollars, as a donation to be applied to the support of Free Schools in the town of Newport. The sum is about the average amount of what has been annually expended by the Executive of the State, from his own funds at the General Election, in conformity to 'an ancient usage.' I have not heretofore disappointed your expectation in this respect, yet I have always disapproved the practice, for its demoralizing tendency. At this time, especially, the use of intoxicating liquors, in the United States, is, perhaps, sufficiently alarming to every moral and patriotic feeling, without the example of a public expenditure. I have therefore concluded to encourage a pernicious indulgence, to the better purpose of aiding the beneficent system, recently adopted by the citizens of Newport, for the general education of their children.

If disappointment, on this occasion, should excite displeasure, and a portion of our countrymen should be disposed to censure me for this departure from 'a good old custom,' I hope the reflection may soften their resentment, and that a measure which may aid in the abatement of a serious evil, and contribute in a small degree to a positive good, may stand justified in the general estimation of my fellow citizens. However it may be, as I presume my motive cannot be apprehended, and as I know the object is to be a public benefit, I have resolved to step without regard to personal consequences.

Very respectfully, your obedient servant,
J. FENNER.

The Commissioners gave a very suitable reply, which we should be glad to copy if our limits permitted. The American adds:

"The independent course pursued by his Excellency, in lending his influence to discountenance the practice of giving public treats, and of intoxicating liquors, will meet the warm approbation of every well disposed citizen of the State, and of the friends of temperance everywhere. It has had the effect to abolish the usage among all the other civil officers, of whom a foolish custom heretofore existed, and it is hoped will further extend to gentlemen exercising civil offices. As the great led in voting, that his Hon. Lieut. Gov. Collins, as a desired expression of his approbation of the stand taken by the Governor, immediately put into the hands of the Commissioners \$50, with a verbal request that it might be appropriated to the objects of the School Fund.

"It should be mentioned to the credit of the young men composing the two spirited Independent Companies, forming the escort, that they had, in the morning forwarded a request to the Governor, that he would, so far as they were concerned, dispense with the customary supply of liquors."

We regret to find, that we have hitherto inadvertently omitted a notice of the late proceedings in Providence on this subject. A few weeks since, in an assembly of several hundred citizens, resolutions were passed unanimously, which approach very nearly to assuming obligations of total abstinence, except in sickness. An effort will be made to discontinue the practice of offering ardent spirits to laborers, visitors, or friends.

The Rev. Mr. Cummings, Editor of the Christian Mirror, since we last noted his progress, has had an accession of three names to his list of those who pledge themselves to abstain from spirits on all occasions. One of these is a physician, who was formerly importuned every day "to drink a little spirit," and who "was frequently induced to drink, solely to save farther entreaty." For a year past he has not tasted a drop of spirit or wine on any occasion.

Mr. C. also states, that "A Society for the promotion of Temperance has recently been formed in East Machias, based on the principle of entire abstinence from the use of ardent spirits. Also an auxiliary society for young men and youth. Both have already accomplished much good, and promise more."

EFFECT OF CHAMBERS' MEDICINE.

More Cures.—A gentleman of our acquaintance informs us, that he has witnessed the salutary effects of Dr. Chambers' recipe for intemperance in two instances, where the habit was most inveterate. Both the subjects were complete sons. One of them was a young man, but so reduced by drunkenness, that he was unable to procure a subsistence; the other was an older man, and so given over to the love of rum, that he had lost all sense of shame. Both are now sober men, and neither has tasted any spirit since January.—*Boston Courier.*

"If the most inveterate and hardened drunkards can be cured by a process so simple, and safe, we would commend to the men who are zealous in forming societies for the prevention of this vice, to suppress a little of their noise, and desire to show forth in the public prints, and privately to procure and distribute this valuable medicine to those whom they would be known as wishing to reform."

American Traveller.
"Let this medicine come into general use, and the organization of societies for the suppression of intemperance will no longer be necessary." *Boston Courier.*

It is easy to say a good word in favor of virtue; and it is not difficult to say it in such a way as to give encouragement to vice at the same time. In relation to drunkenness, two things are desirable; to reclaim and save, if possible, habitual drunkards; and to prevent the sober from becoming intemperate. Chambers' medicine is appropriate in the first object; and comes unexpectedly to give us a ray of hope, in a case which had been considered nearly desperate. The societies which are now formed in many places, do not look exclusively to the latter object. We do not recollect one which proposes any attempt to reclaim the sober. They all go on the principle of arresting the further progress of this evil, by the preventive process. And we must think

POETRY.

THE FOUNTAIN OF MARAH.

By Mrs. HEMANS.

"And when they came to Marah, they could not drink
of the waters of Marah, for they were bitter."
And the people murmured against Moses, saying,
"What shall we drink?"

"And he cried unto the Lord; and the Lord showed
him a tree, which, when he had cast into the waters,
the waters were made sweet."—Exod. xv. 25-26.

Where in the tree the prophet threw
Into the bitter wave
Left it no scum where it grew,
The thirsty soul to save!

Hath nature lost the hidden power
Its precious foliage shed?
Is there no distant eastern bower,
With such sweet leaves o'erspread?

Nay, wherefore ask—since gifts are ours,
Which yes may well include
Earth's many troubled fountains with showers
Of Heaven's own balmy dew?

Oh! mingled with the cup of grief,
Let Faith's deep spirit be
And every prayer shall win a leaf
From that blest healing tree!

GENERAL MISCELLANY.

EDUCATION OF YOUTH.

For the Boston Recorder and Telegraph.

Among the many and great improvements, which have been made and are still making in every branch of education, there seems to me to be none of greater importance than those which relate to the religious education of the young. The earliest impressions men receive are always the strongest—those which take deepest root and exercise the most powerful influence upon the character. Of what momentous importance is it, then, that in this susceptible period of life, such impressions should be made upon the mind, as shall be, by nature, very much under the influence of habit. We all know too well how difficult it is to break the chains of a habit which has once been formed. But education is little more than the formation of habits, and according as those habits are virtuous or vicious, will be, in a great measure, the character in life. Habits, when they are enlisted on the side of virtue, are a powerful auxiliary to good religious resolutions; but when bad ones have been formed, it will cost many a painful struggle in after life, even with the firmest resolution, to overcome them; and I fear that, in many cases, the event of the struggle will be doubtful. This painful struggle may be, in a great degree, avoided, by a due regard to the religious education of the young. To this end, the establishment of Sabbath schools, by leading children to the study of the Bible—by exciting their reverence for its sacred contents, and leading them to associate with their ideas of it, whatever is holy in the Sabbath and the sanctuary, very essentially contributes. Juvenile libraries, too, consisting of books which present religious and moral truths to the young mind in an interesting form, are, in my opinion, of great utility, and no town or parish ought to be without one. Any method, indeed, which can be devised of awakening the attention and exciting an interest in religious subjects, is worthy of particular attention and the discoverers of such methods are entitled to the public gratitude.

These reflections were suggested by seeing, in your paper, proposals for publishing a *weekly Religious Paper for Children*. This seems to me to be an excellent plan. Children will always feel an interest to read, what they know to be addressed to and intended for themselves, and thus, they will be beguiled, as it were, into a taste for reading, and a considerable store of knowledge which they would not otherwise acquire. Neither will the benefit stop here. From the very nature and design of the paper, it will be likely to contain many valuable hints to parents relating to education, of which they might avail themselves with advantage. Every family of children, should, I think, have it put into their hands. From these considerations, I heartily wish you success in your laudable undertaking. A. G.

NEW-YORK JOURNAL OF COMMERCE.

The friends of morality and good order in the city of New-York, being alarmed at the progress of vice and corruption, are engaged in establishing a New Daily Paper, entitled the *New-York Journal of Commerce*. It is not to be a religious paper, but like other Daily Commercial Papers, it is the design of the Journal of Commerce to exhibit improvements in Literature, Science, and the Arts, such as shall be acceptable to the Statesman, the Scholar, and especially the Merchant. Every effort will be made, by the employment of competent agents, to secure the earliest and most authentic news, and the projectors of the Journal are pledged, that it shall, in no respect, suffer by a comparison with other daily papers.

The pulps and advertisements of Theatres and Lottery vendors are to be excluded from the Journal, and in this way it will never be a co-worker with these schools of wickedness which are causing the ruin of thousands.

Some may be ready to conclude that the old Blue-laws of Connecticut are in force, when a daily Commercial Paper must be debarred the privilege of inserting advertisements for hire. But a daily paper has a double influence, and those who conduct them a high responsibility—and while they lend their columns as vehicles to carry to every door the deceptive allurements, held out by Theatres and Lottery vendors, they are virtually aiding and abetting the ruin of the unwary.

We are glad that the friends of virtue have taken a bold stand. We hope their voice will be heard and felt, and that Editors of respectable papers will be convinced by this expression of public sentiment, that they are indirectly using their influence to support a system which they deprecate in principle. We hope the new paper will be not merely a silent monitor, but sometimes at least, will say—"Hearken unto me now therefore, O ye children, and attend to the words of my mouth. Let not thine heart decline to her ways, go not astray in her paths: for she hath cast down many wounded; yea, many strong men have been slain by her. Her house is the way to hell, going down to the chambers of death."—New Haven Intelligence.

TRACTS ON THE RUINOUS CONSEQUENCES OF GAMBLING.—Award of Premium.—The Publishing Committee of the American Tract Society, having considered the several Tracts committed to their examination on the above subject, have unanimously agreed to award the premium of fifty dollars to Rev. Timothy Flint, recently of Alexandria, Louisiana, and now of Cincinnati, Ohio; and have directed the Tract written by him to be forthwith stereotyped and published.

By order of the Committee,
JAMES MILNOR, Chairman.
New-York, April 26, 1827.

Messrs. Editors.—I have seen occasionally in the Recorder & Telegraph, questions on religious and moral subjects, and answers to them which I thought were calculated to be useful. Hoping that the practice will be continued, I send you the following to which an answer is requested.

QUESTION.—Is it the duty of a Christian to pay his debts as far as he is able, even though the creditor may not have it in his power to enforce payment by law?

From the Western Recorder.

A NEW PROJECT.

Mr. HASTINGS.—The period will arrive, when "Holiness to the Lord, shall be written on the bells of the houses." The present a spect of the times seems to favour the idea that that period is not far distant. A few years ago, I presume, there was not in the world a religious almanack, or a single religious weekly newspaper. Such publications were all of a worldly character, and many of them licentious and profane in their tendency. The public taste in this respect is vastly altered. Vehicles of religious intelligence are now moving in every direction through our country. A wonderful variety of methods have recently been employed to diffuse scripture truth more widely, and to present it more constantly and forcibly to every mind. One method, which to my knowledge has not yet been adopted, occurs to me as being worthy in this view of some consideration. Let the crockery which we use on our tables bear, amongst the devices with which they are ornamented, select and appropriate passages of scripture, which might lead us to suitable reflections while we are participating of the fruits of the divine bounty. Might not the words of life be thus sent into places, into which they find no admittance by other means? Would they not furnish every mind with subjects of thought and with rules of action? If the public sentiment were expressed in favour of such a scheme, the ware thus ornamented and enriched would soon be produced in abundance. Please, sir, to try the motion, and see how it will be decided.

CHILDREN'S DEPARTMENT.

IT SOOTHES MY SORROWS.

I preached a sermon lately from Matt. xxi, 22, "And all things, whatsoever ye shall ask in prayer, believing, ye shall receive." It was occasioned by the death of a little boy, about 8 years old. Sometime ago he had attended public worship with his mother, and the minister preached from the text above mentioned.—As they returned home he said,—"Mother that was a very solemn text to-day, was it not? The minister seemed to stop, that the people might send up their prayers. I should think mother, that every body asked the Lord for something!" "Well, my dear," said his mother, "what did you ask yourself?" "O," said he, "I prayed, and said, 'Lord let thy will be done concerning me.' She was struck with this at the time, as he was unwell; but still more so a few days afterwards, for his illness increased and the fifth day he expired. One day, during the interval between the sermon & his death, she was repeating that hymn, "How sweet the name of Jesus sounds To the believer's ear; It soothes his sorrows, heals his wounds, And drives away his fear."

"Mamma," exclaimed he, "do read that verse till I can repeat it; it is the sweetest hymn I ever heard. Oh, it soothes my sorrows." "My dear, what sorrows have you? does your head pain you very bad?" "Yes, but it is not that. I am sorry I have been peevish; I am sorry I have been so careless; I am sorry I have been so bold; I am sorry I do not love the Lord Jesus Christ more; I love you and papa very much, but I think I love him more than both of you; yet I feel sorry that I do not love him more, for his name soothes my sorrows."—[Children's Friend.

TEMPERANCE DEPARTMENT.

For the Boston Recorder and Telegraph.

ANOTHER CALL TO ACTION.

Messrs. Editors.—If the community keep on drinking, until they can persuade the importers of ardent spirits to give up the trade, and the distillers to burn their distilleries, I fear we shall all become drunkards. The fact is, the importers and distillers will continue the business, as long as the public will keep them in countenance, and no longer. Now, if you wish to stop the importation or distillation of ardent spirits, leave off drinking. To be sure, the importer is willing to give up the trade, if he can make nothing by it; and the grocer is willing to give up the trade, if there are no ardent spirits imported or distilled; and the drunkard, even, will be willing to leave off drinking, if he can't get any thing to drink. But which is most to blame, the importer, the distiller, the retailer, or the tippler? That is the great question. And who shall stop it, is another almost as big. Now let us call our friends together, and set out our decenter before them, and discuss these two momentous questions. No, Messrs. Editors, we never shall do any thing in this way. We cannot graduate the odium which should rest on each class, so accurately, that they will be satisfied; for neither class are willing that any blame should rest upon them. The importer casts it back upon the consumer; the consumer casts it back upon the importer; and so they wrap it up." The idea of sitting down to discuss the question, who is most to blame? reminds me of the anecdote of the two boys, who had worked hard all the day to gain half an hour's time for bathing. When they had arrived at the bank of the river, and were prepared to plunge in, the question arose, who shall dive first?—Said the younger, "you are older and taller, and a better swimmer than I, and you shall dive first. If you succeed in swimming to the shore again, then I will try."—No, said the other, "you shall dive first; and if I find you are likely to sink, I will come to your rescue, and that will be a noble deed; every body will tell of it."—There was much to be said on both sides; and after spending their half hour in discussing the subject, they quietly put on their clothes again and returned to their work.

Something must be done, and somebody must do it. But if every one looks to his neighbor to begin first, why, nothing will be done, and intemperance will still desolate the land, and we shall still be called a nation of drunkards. I shall not puzzle my brains to ascertain, who is most to blame, the importer, the distiller, the retailer, or the drunkard; or who shall stop dealing in the article first. But for one, I am determined not to encourage the importation or sale of it by using it myself. Messrs. Editors, since I last addressed you, a volley of Fast Day Sermons has been discharged against the common enemy, and not without some effect. Some of the churches in this city, were half awaked, and, I trust, that such another volley would bring them to stand upon their feet, and shake themselves from the reproach which has too long rested upon them. Let every professing Christian say for himself, "I have done with ardent spirits," and the work will be half done. Let it no more be said, that such and such a minister was seen to call at the bar of a tavern, and tip off his glass with as good an air as the worst of us. Let it no more be said, that such and such a professor may be a good man, for aught we know, but he carries a red nose of his own, and we guess that, with all his religion, he would not stick at a glass of brandy." O, my brethren, let there be no more occasion for this reproach. Before I conclude, I would say, that in my opinion there are some grocers in this city who are prepared to turn their liquor casks out of doors, and to give up the dealing in ardent spirits, altogether. And now, I call upon the friends of religion, the friends of their country, to look after them, and if there are any such to be found, to patronize them. S. D.

For the Boston Recorder & Telegraph.

THE SALE OF RUM.

Messrs. Editors.—I am happy to learn that our Christian churches have not been wholly inattentive, to the recent and well directed efforts which are made to arrest the progress of intemperance. In their individual capacity, Christians and Christian ministers have done much to abate the fury and check the triumphs of this relentless destroyer. But no effort of the pulpit, sanctioned by mere public opinion, and followed by the customary prayer, that the blessing of God may attend it, will stop the evil. The sin of drunkenness will continue to spread its demoralizing and wasting influence, until the churches concentrate their forces and set the example of reformation. While members of churches accustom themselves to the frequent use of ardent spirits, in vain do they call for sermons and tracts upon the evil of intemperance, for distribution. They may scatter the eloquence of the pulpit to the four winds of heaven; and thus give current circulation to every tale of woe which has grown out of the habit of intemperance, but without a corresponding example, it will be labor lost. To render an effort of the churches successful in the suppression of this evil, the principles of reform should be such, as not to counteract and defeat the object. They ought not surely to involve inconsistencies and gross absurdities.

Christian churches ought to be careful of the influence of an obligation, to discontinue the use of ardent spirit, and to exclude it from their private dwellings by vote, while some members of every church are engaged in the traffic of this article. It may be asked, with what good conscience can such members be required to vote, with the majority of their respective churches, against the use of ardent spirit? Or, by what rule of consistency, can these members give personal countenance to such a vote, while for the pitiful sum of a few shillings profit, they are daily vending the article, by the gallon, or hog-head? By way of excuse it is often said, that men cannot easily change their line of business. Let it suffice to say, that the drunkard never wants a better excuse, to quiet his conscience, than the difficulty of changing his habits. The idea, that men must relinquish the means of living, by abandoning the sale of rum, is an artifice of the devil.

But suppose this were to be the consequence, how many thousands to be preferred is a residence in an almshouse, to a living upon the unhallowed gain, which has occasioned wretchedness and misery to thousands. What is the maintenance of a single family compared to the poverty of a whole neighborhood, beggared and ruined, for time and eternity, by the sale of rum? Is this then the excuse of the Christian, or practically aiding a national sin, that threatens the ruin of the civil and religious interests of the country, that he can't well change his business? With equal propriety the robber and murderer may avail themselves of the same excuse. Is it asked, what shall Christians do with the property they have already invested in the article of rum? Let it be sacrificed, upon the same principle, that influences the slave-holder to give up his slaves; a conviction of duty.

For the Boston Recorder and Telegraph.

A VALUABLE EXPERIMENT.

Mr. Phineas Whitney of Winchendon, Mass. has a large farm; cuts about 150 tons of hay, annually; employs four or five men, during the year, and nine or ten in harvest. He was in the habit of purchasing rum by the barrel, in Boston, for his laborers, and used annually about five barrels. He saw the habit of using it was gaining strength in himself, and in his men. He therefore resolved to use no more; and offered his men one dollar monthly, in addition to their former wages, if they would dispense with it altogether. They readily acceded to this proposal; and during the last five years, he has neither used it himself, nor furnished it for his men. His work has been done quicker & better than ever before. He has saved, he says, more than one thousand dollars in money. Five or six of his neighbors, having large farms, have seen his success, and imitated his example. A society was formed, about two years ago, to promote temperance in that town; and though they have not seen the drunkard reclaimed; they have seen the progress of intemperance checked; and he has now taken home with him some of Dr. Chambers' medicine, to try the effect of it on an individual, who became a confirmed drunkard before the respectable inhabitants of the place began to feel themselves accountable, for holding the bottle to the mouths of their hired men.

Mr. Whitney's well known in this city as a man of truth. This statement was received from him to-day.

Boston, May 1, 1827.

From the Delaware Gazette.

ANOTHER DRUNKARD CURED.

I, ANDREW H. HUTTON, of New-Castle, (Del.) lately a common drunkard, having been cured by Dr. Chambers' medicine, as I trust, hereby wish to testify before my friends and acquaintances, the public, and all drunkards, to the efficacy of this medicine.

I am 57 years old, have a wife and eight children. I have for twelve years been a hard drinker. My usual quantity lately was about five quarts of liquor a week. The loss of time by my drinking was to the worth of about \$3 a week. The money which I spent weekly for rum was about \$1-2 cents. I was much weakened in body, my limbs trembled, my eyesight sometimes almost failed. I was compelled by my dreadful thirst often to get up at night & drink. Sometimes I was crazy, and would threaten people in the streets in fits of intoxication, seeking to quarrel with them. My wife having already borne and suffered more than I could write on paper, though she has always been a kind companion and an industrious woman, was about leaving me for my intolerable drunkenness. In short, if any one wanted to say another was the worst man in town as to drinking, he would most likely say he was "as bad as old Hutton."

I began to take the medicine in liquor, but my thirst raged so, while taking it, I would drink often without the medicine and get drunk. All hopes of its doing me good seemed gone. But after the last dose, I began to nauseate liquor, & tho' I took but half the usual quantity for a confirmed sinner, or the whole of the usual quantity for a "young beginner," as Mr. Chambers' calls it, I have lost all taste for ardent spirits, and have not drank nor wished to drink a drop since the 26th March last, the day after I took the last of the medicine. My body now begins to feel vigorous; my hand, that shook so when I tried to pour out a cup of coffee as to spill half of it, is now firm and steady, my eye sight is improved, I sleep well at night, and do not mutter and talk as I used to. My appetite is good, eating as much in one day as I formerly did in six. I can work at my trade all day, and do more work now in one week than I formerly did in three months. Decent people are willing now to talk with and employ me. At for my wife, she says she is "in a new world." I wish to thank God for his mercy to me, and hope I shall never fall into this vice again, though I shall if I do not keep me earnestly recommending this medicine to all the drunkards in Delaware, who are ruining soul

and body by pouring down rum into their throats.

ANDREW H. HUTTON.

New-Castle, April 13, 1827.

I certify that I administered the medicine to Andrew H. Hutton, from time to time, and that every fact mentioned above to which my knowledge can extend, is true. WILLIAM S. BARR.

SCHOOL BOOKS.

READING LESSONS for Primary Schools. By a gentleman of Boston. Used in the Boston Primary schools. *Morse's Geography and Atlas*, improved edition. This work is now universally approved, and used in most of the schools throughout the country in which Geography is studied.

The *American First Class Book*, consisting of Lessons in Reading and Speaking; by the Rev. Mr. Pierpont. Used in the Boston schools.

Whelpley's *Compend of History*, late improved edition, with Engravings, and a Chart of History and Biography. *Stanford's Practical Arithmetic*, with Book-keeping. *The Explainer and Pronouncing French Word Book*, for the use of schools.

The *Agricultural Reader*, for the use of schools. By Daniel Adams, author of the *Schooler's Arithmetic*. *Walsh's improved edition of The Mercantile Arithmetic*, with a new system of Book-keeping.

Blair's *Outlines of History*, Chronology, &c. with a Chart of History. Price 5 per dozen.

Goodrich's *Outlines of Modern Geography*, with an Atlas. Price, with the Atlas, \$7.50 per doz.

The *Ecological Instructor*, a Reading Book for schools. By the Rev. Isaac Jones. This work is now improved, and is a valuable addition to the library of every school, and not only read, but caused to be thoroughly studied, to which, a system of questions is now annexed. No subject could be introduced much more important in a free country.

Published and for sale by RICHARDSON & LORD, No. 135, Washington Street. May 4.

STUDY OF THE BIBLE.

A COMPENDIOUS Introduction to the Study of the Bible, by Thomas Hartwell Horne, Illustrated with Maps and other engravings, is now in the press of WELLS & LILLY, and will be ready for publication. This work is an analysis or Abridgement of "An Introduction to the Critical Study and Knowledge of the Holy Scriptures, in four volumes," by the same author. And it was undertaken and executed by the learned author with the special design of rendering his labours, in this important department of literature, more extensively useful. He states in the preface, that the volume is arranged so as to form a compendious and accessible abridgement of every grade of proficiency in the study of the Bible, adapted to the use of General Readers." The want of a well-natured work of this description has been long felt and deeply lamented, both in this, and in other countries. It is therefore confidently believed, that this analysis will prove highly acceptable to the public; and that Christians, of all denominations, and of all ranks and stations of society, will derive great benefit from an attentive and careful perusal of it. Influenced by this belief, and animated by the hope of being instrumental in disseminating the means of instruction of the most important character, the undersigned is induced to take an active part in circulating the work.

It will be comprised in one volume of 540 pages, will be printed on good paper, with handsome type, will contain three maps and six vignettes—and will be bound and delivered to subscribers at the low price of two dollars.

DAVID HALE.

Subscriptions for the above work are received by D. Hale, Berry Street, Boston, and by Wells & Lilly.

MAP OF NEW-ENGLAND.

JUST published, and for sale at the office of the Boston Daily Advertiser.

A MAP of the States of Maine, New-Hampshire, Vermont, Massachusetts, Rhode-Island, and Connecticut,—with the adjoining parts of New-York, Lower Canada, and New Brunswick.

On a scale of eight miles to an inch—exhibiting the situation and boundaries of all the towns—the principal roads, streams, bridges, mountains, churches, villages, &c.

Compiled from a careful comparison of all the published maps and charts, and all the surveys, drawings, and other documents which would aid the undertaking, known to the compiler, in the public offices, or in the hands of individuals, and from personal examination of many parts of the country. And carefully engraved in the neatest and most approved style, by a skilful artist, who has devoted the most assiduous attention to the work.—BY NATHAN HALE.

Price to subscribers, five dollars for plain copies, on cloth and rollers, or folded in a case, at their option; and six dollars for copies put up in the same manner coloured and varnished. May 5th.

NEW PUBLICATIONS.

JUST Published by CROCKER & BREWSTER, No. 50, Cornhill, Boston.

Discussions on Family Religion, in six parts. Containing a Sermon on Family Religion; a System of Natural and Revealed Religion, in the form of Questions and Answers; accompanied with Scripture Proofs, in thirty-two Chapters;—a Series of Resolutions, and Questions of Self-examination;—Morning and Evening Prayers for every day for two weeks, together with Occasional Prayers;—Scripture Hymns, adapted to Family Devotion; and Select Hymns, or Psalm tones, suitable for Family Worship. By William Cogswell, A. M. Pastor of the South Church in Dedham.

Recommendation.—"Having seen the plan, and a part of the execution, of a book on Family Religion, about to be published by the Rev. Wm. Cogswell of Dedham, we are unhesitatingly, would express our cordial approbation of the same. It is on a subject vitally important to the interests of the Redeemer's kingdom; and which claims the serious and earnest attention of the Christian community. The plan and execution of the work, so far as we have attended to them, appear to be judicious, and well calculated to accomplish the end in view. The work we think will be very useful, and highly deserving the attention of individuals and families. We heartily hope, that the publication may meet with liberal patronage, and be accompanied with the Divine blessing." April, 1826.

The above recommendation is signed by the following gentlemen: Rev. Dr. Holmes, Cambridge; Rev. Dr. Kellogg, Framingham; Rev. Dr. Park, Providence; Rev. Dr. Jenks, Boston; Rev. Dr. Codman, Dorchester; Rev. Mr. Fish, Weymouth; Rev. Mr. Wither, Boston; Rev. Mr. Emerson, Salem; Rev. Mr. Fay, Charlestown; Rev. Mr. Curtis, Sharon; Rev. Mr. Ide, Medway; Rev. Mr. Dwight, Boston; Rev. Mr. Burgess, Dedham; Rev. Mr. Hitchcock, Randolph; Rev. Mr. Gile, Milton; Rev. Mr. Green, Boston; Rev. Mr. Storrs, Braintree; Rev. Mr. Huntington, North Bridgewater; and Rev. Mr. Cornelius, Salem.

Choice Plumes for Youth, recommended in a Series of Letters from a Father to his Son.

A Mother's Portrait: Sketched soon after her decease, for the study of her Children, by the surviving parent.

Memoir of Barron Clark. \$3, per hundred.

Analysis of the Principles of Rhetorical Delivery as applied in Reading and Speaking. By Ebenezer Porter, D.D. Bartlett Prof. of Sacred Rhetoric in Theol. Sem. Andover. Volume third, *of the Lady of the Manor*; being a Series of Conversations on the use of the subject of Confirmation. Intended for the middle and higher ranks of Young Females. By Mrs. Sherwood. Also, a few copies of the 2d edition of vols. first and second.

Father Clement, a Roman Catholic Story, by the author of "Deception and Principle," &c.

Anna Ross: a Story for Children, by same author.

An extensive variety of small Religious Works suitable for Sabbath School Libraries. April 27.

DISTRICT OF MASSACHUSETTS.—to-wit: District Clerk's Office.

RE it remembered, that on the nineteenth day of April, A. D. 1827, in the fifty-first year of the Independence of the United States of America, Edward D. Griffin, of the said District, has deposited in this Office the Title of a Book, the Right whereof he claims as author, in the words following, to-wit: "A Series of Lectures, delivered in Park Street Church, Boston, on Sabbath evening, by Edward D. Griffin, D. D. Pastor of Park Street Church." Third Edition, Revised and Corrected."

In conformity to the Act of the Congress of the United States, entitled "An Act for the encouragement of learning, by securing the copies of maps, charts and books to the authors and proprietors of such copies, during the times therein mentioned;" and also to an Act entitled "An Act supplementary to an Act, entitled, An Act for the encouragement of learning, by securing the copies of maps, charts and books to the authors and proprietors of such copies during the times therein mentioned; and extending the benefits thereof to the arts of designing, engraving, and etching historical and other prints." JOHN W. DAVIS, Clerk of the District of Massachusetts.

WHEPLEY'S COMPEND OF HISTORY.

Messrs. Richardson & Lord, have recently published the 8th edition of this popular and interesting work, being the 8th improved by the Rev. Joseph Emerson. The Editor has added to this edition about one third more matter than is contained in the preceding ones, and the volume is enriched with a Chart of History and Biography, and several beautiful Historical Engravings. It gives us much pleasant and useful information, and is a work of no small merit, and we hope the publishers will be duly rewarded for their continued efforts to furnish our youth with books well calculated for the purposes of education. Gospel Advocate, No. 50. April 27.

IPSWICH ACADEMY.

This Institution has this day opened under the superintendence of Mr. WILSON WARD, whom the Trustees confidently recommend as well qualified to prepare the men for college, and to instruct in all the branches of Academics. Mr. Ward will be assisted in the management of the Academy by an experienced and approved Tutor. Tuition from \$3. to \$4. per quarter, and board from \$12. to \$15. per week.

DAVID T. KIMBALL, Committee of Trustees.
Ipswich, May 2, 1827.

WESTFIELD ACADEMY.

Fall Term Session will commence June 6th, and will be held in the Female Department. Instruction is to be given in all branches taught in any Academy. The Spanish Language is now added to the list of studies. Scholars in charge as a part of their course. Instruction in Latin, Mineralogy, part of the regular school hours, gratis. We have all necessary books for acquiring a knowledge of the English Language. Bible Class weekly. Tuition, \$3. in advance. E. DAVIS, Principal.
Westfield, April 24, 1827.

SCHOOL.

THE Subscriber respectfully informs his Friends and the Public, that this Spring Term, will commence on Monday, April 2d.

Instruction in Reading, Writing, Orthography, Arithmetic, Grammar, Geography, Rhetoric, Composition, Delineation, Use of Globes, Book-keeping by the Plain and Compound Methods, and Drawing. Sacred, Modern and Ancient History, Moral and Natural Philosophy, Chemistry, Botany, Mineralogy, Anatomy, Logic and the French Language.

Separate, commodious and pleasant apartments are provided for Masters and Misses, and the latter will be under the superintendence of a lady who will instruct them in Plain and Ornamental Needlework, Crocheting, Drawing and Painting in Oil and Water Colours.

The system will be so far from monotonous that every Scholar will feel some degree of responsibility, and exertion is called upon to teach whatever he may have learned. Scholars will review their studies once a week or oftener, and their health will be in no degree of particular attention, and no exertion will be omitted which may be deemed necessary to secure their greatest moral and intellectual improvement. Intermediate School will commence on above-named School from 5 to 7 o'clock will commence the first of May.

The subscriber solicits the parents and guardians of scholars to visit the school without ceremony, as often as suits their convenience. NATHAN MAGNIN, Application to be made at the School Rooms, No. 21, Washington Street, (Cornhill Square).

Several Rooms to let, some very large, with high light, and a Northern aspect, suitable for Portrait and Landscape Painters. Apply at the above School Room.

SCHOOL.

THE SUBSCRIBER, respectfully informs his friends and the public, that he has removed his School to FRANKLIN HALL, No. 7, Franklin Street, will instruct Classes in SACRED MUSIC, reciting a term of two months from the first of April.—Also, the afternoons of Thursday and Saturday, each week, PIANO STRIKE and ARITHMETIC, four afternoons per week. Lessons given other hours, to accommodate individuals and Classes. Cards for business or visiting.—Diplomas, and Ornamental writing of any kind, written in the most elegant and reasonable terms. Enquiries to be made at the School Room, No. 21, Washington Street, April 26, 1827. N. D. GOULD.

NOTICE.

JONATHAN LEAVITT would inform his friends, and the public, generally, that he has removed from Andover, Mass. to the city of New-York, where he proposes to carry on the BOOKSELLING BUSINESS, in various branches, he having purchased the Stock, and taken the Strand No. 182, Broadway, corner of John Street, (previously occupied by John P. Haven) in which place he will be happy to execute any order in the line of his business, that may be entrusted to him, on the most favorable terms. His stores will be more particularly directed to the sale of Religious Works, of which will be his aim to have a good supply of the best and most approved Standard Publications.

CLERGYMEN and others will be supplied with the Boston Octavo Stereotype Edition of SCOTT'S FAMILY BIBLE, and all other publications from the same press, together with those from the Andover press on the same terms as by the publishers.

All theological works will be furnished from this store on terms particularly favourable, and patronage is earnestly and respectfully solicited.

I request of those who are indebted to him to make immediate payment, particularly those whose accounts have been standing from one to five years, to Mr. K. E. who is authorized agent at this Bndry, in Andover or to John 182 Broadway, New-York. 6th April 27.

JUST PUBLISHED.

ANALYSIS of the Principles of Rhetorical Delivery as applied in Reading and Speaking. By EBENEZER PORTER, D.D. Bartlett Professor of Sacred Rhetoric in the Theol. Seminary, Andover. Price \$1.25 bds. \$1.50 bound. For sale by Messrs. Cogswell, Andover; Mark H. Newman, Amherst; Messrs. Hilliard, Gray & Co. Grocers, Boston; and J. Leavitt, 182, Broadway, New-York. Andover, April 10. M. W. NEWMAN.

DISTRICT OF MASSACHUSETTS.—to-wit: District Clerk's Office.

RE it remembered, that on the fifth day of April, A. D. 1827, in the fifty-first year of the Independence of the United States of America, Mark Newman, of the said District, has deposited in this Office the title of a book, the right whereof he claims as proprietor, in the words following, to-wit: Analysis of the Principles of Rhetorical Delivery as applied in Reading and Speaking. By Ebenezer Porter, D.D. Bartlett Professor of Sacred Rhetoric in Theol. Seminary, Andover. In conformity to the Act of the Congress of the United States, entitled "An Act for the encouragement of learning, by securing the copies of maps, charts and books to the authors and proprietors of such copies during the times therein mentioned; and also an Act supplementary to an Act, entitled, An Act for the encouragement of learning, by securing the copies of maps, charts and books to the authors and proprietors of such copies during the times therein mentioned; and extending the benefits thereof to the arts of designing, engraving, and etching historical and other prints." JOHN W. DAVIS, Clerk of the District of Massachusetts.

HENRY PAYSON.

HAS taken No. 397, Washington Street, opposite Hayward Place, where he offers for sale, a general assortment of LADIES & GENTLEMEN'S FOOTS & SHOES; also, CHILDREN'S SHOES & BOOTS.

He respectfully solicits the patronage of his friends, which he hopes to merit by furnishing them with good articles in his line of business at reasonable prices. May 1.

DE T. W. PARSONS